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INDIANS VIEWING THE PACIFIC RAILROAD.

FORTY years ago the whole country west of the Missouri River was a barren, forlorn and almost uninhabited waste. Only a few brave adventurers and explorers had traversed its wide plains or journeyed among its many mountain ranges. It was a suitable dwelling place for wild beasts, an excellent hunting ground for the sayages. Had it not been for the

through the blessings of God, in not only sustaining themselves, but also in collecting those things which tend to make life pleasant. To the persecuted Saints, then, let some credit be given for making a garden in a place where the land had been considered to be sterile beyond the hope of redeeming.

The progressive nature of God's people induced them in



"Mormons" this extensive country would, in all probability, still have been partially devoid of its attractiveness, its teeming wealth and its busy hum of industry. They, being forced to flee before the bloody hand of persecution, sought in the "American Desert" that which is dear to every human being—a home. There with bravery unsurpassed, and perseverance unequalled they combated with the elements, and succeeded

less than five years after their arrival in these valleys to petition Congress to construct a grand national railroad from the Missouri River to the Pacific coast. This memorial, which passed the legislative assembly on the 14th of February, 1852, and obtained the signature of Governor B. Young on the 4th of March following, received no great attention in the halls of Congress. Some statesmen even ridiculed the idea of such

an enterprise, although the petition stated that "it is believed that not less than five thousand persons have perished within three years from a lack of proper means of transportation." The thought of a railroad being a means of preserving human life, should alone have induced the nation to undertake the labor. But this was not the only advantage to be gained, for the gold mines of California and the mineral wealth of Utah, then only partially developed, gave promise of richly repaying the country for its outlay of means. Still, notwithstanding these prospects, the memorial was unheeded by those into whose hands it was given; but the Saints did not relinquish the hope that their suggestion would yet meet with approval.

The tide of emigration, which yearly increased, finally led to the inauguration of a movement to build a trans-continental railway. The work was undertaken and in order to facilitate matters the "Mormons" graded and tied about four hundred miles of the most difficult part of the Union and Central Pacific railroads.

On May 9th, 1869, the last rail joining the two roads was laid in Ogden. Thus was the iron band which connected the western with the eastern country completed. Where for years the slow ox-teams had wended their way, the iron-horse was now seen making rapid strides; and where formerly small companies of emigrants had camped, villages and towns were built as if by magic.

Our engraving represents the Indians taking a view of the railroad. They do so, perhaps, with mingled feelings of fear and regret; their fear being occasioned by seeing the superiority of the "pale-face" over them, and their regret the result of his encroachment upon their lands.

Well may they feel sorrowful, for as the white man began to build up the western country, the Indian was still more confined, until only the small tract of land comprised within a reservation was allowed those who once were masters of the entire continent. No wonder that a spirit of hatred was engendered within their breasts against those who thus robbed them of their lands, without giving them any remuneration therefor.

Justice hides her face in shame at the recital of the dealings of this nation with the noble red man, for which injustice there is no plausible excuse. But what a joy it must be to these Lamanites to learn from the Great Spirit that they are not destined to remain in so degraded a condition! That they will yet become a white and delightful people, whom God will acknowledge as His chosen seed! Yet, that such a condition of affairs will ultimately exist, we as Saints do not doubt, and then will our dusky brethren be recognized by mankind as a choice seed, a people whom God delights to honor.

CHRIST THE TEACHER'S PATTERN.

STUDY diligently the character of Christ as a teacher. Observe how He accommodated His instructions to the wants, the prejudices, the understanding of the people; how He availed Himself of their habits and customs, their occupations and history, to give form and force to His instructions. He descended to their level, and showed Himself their friend. He encouraged their questions, and solved them, when proper, without seeking their applause of His wisdom, or

asserting His superiority. He was firm, decided, bold, yet gentle, patient and unobtrusive. He approached men as they were, and remembered their prejudices and their ignorances. His teaching was uniformly natural; His illustration of truth plain and forcible; His exhortations were not empty phrases, urging His hearers to duties they did not understand; His instruction and advice always went together. He was intelligible to every sincere hearer, and impressed His doctrines by motives and arguments which commended themselves to every unseared conscience. He exemplified in His own life all that He taught. His sincerity was never made questionable by levity of manner, flagging of interest, or wavering of purpose. He was not discouraged by His little success, nor provoked by the incredulity with which His assertions were received, nor disheartened by the inconstancy of His disciples. He truly was "a teacher sent from God;" and let all who bear that office keep their eye fixed on the one model of all perfection.

The grand characteristic of His teaching was simplicity. The language He used was fitted to the youngest and most illiterate of His hearers. With a mind qualified to baffle all the learning of the scribes and the wisdom of the philosophers, He used the plainest speech of the country, and loved to make His instructions familiar to His hearers by referring to the most common subjects of their observation and by employing the simplest allegories and comparisons to fix His lessons in their memory. "The common people heard Him gladly."

HISTORY OF THE CHURCH.

(Continued from page 19.)

WHEN it was learned at Nauvoo that Brothers P. H. and B. H. Young, Richard Ballantyne, James Standing and James Herring had been kidnapped, writs were issued and a call made for a posse to go and arrest the kidnappers and rescue the prisoners. This company was under the command of William Anderson and William L. Cutler. They succeeded in arresting fifteen of the kidnappers, and found some of the property belonging to the men who had been kidnapped, but could not find them. Another company was raised at Nauvoo for the same purpose, and put under the command of William E. Clifford. These movements excited the mob, and they circulated all manner of false rumors throughout Hancock and the adjoining counties respecting the intentions of the "Mormons," and used all their influence to get the surrounding counties to help them to drive the "Mormons" and "Jack Mormons," as they called those who were friendly to law and order, from the state.

Another cause of excitement in the county was the part taken, by the Saints residing there, in the election. When the Twelve Apostles left Nauvoo they gave particular counsel that the Saints should take no part in politics or interfere in the elections, as such a course would have a tendency to exasperate the mob, and cause them to commence hostilities upon the defenseless and poor who were left behind, and to stop the sale of property by preventing the influx of new citizens into Nauvoo to make purchases. This counsel was neglected, and its neglect, besides producing bad feeling, was productive of no good result, for the opposite party beat the party for which the Saints voted in the county by a majority of several hundreds. It is said that this was done by making false returns.

Levi Williams, who led the mob which murdered the Prophet Joseph and his brother Hyrum at Carthage jail, and who professed to be a Baptist minister, was very active in instigating the mob and giving them all the aid in his power. The mob succeeded in getting out writs for several new citizens who were objectionable to them, and tried to get them in their power for the purpose of murdering them, but failed to do so. The new citizens of Nauvoo held a meeting on the 12th of August, at which a report was made by the committee who waited upon the mob that had gathered at the house of Levi Williams, at Green Plains, to induce them to return peaceably to their homes. This committee stated that the utter recklessness and want of courtesy exhibited by the anti-"Mormons" precluded all hopes of treating with them. Several speeches were made and a committee of five appointed to draft resolutions expressive of the sense of the meeting. These resolutions set forth the threats of the mob to the effect that if the new settlers of Nauvoo did not drive the Saints from said city across the Mississippi on or before the 10th of September following, they themselves would do so with their own hands in the most violent manner; also that the new settlers would not acknowledge the right of the anti-"Mormon" party to interfere with them or with their policy, also that they (the new settlers) still continued to place implicit confidence in the "Mormon" people and the pledges given by them relative to their departure for the west that season.

A man by the name of John Carlin was illegally appointed a constable by a justice of the peace, and he tried to raise a posse to go to Nauvoo for the purpose of arresting, upon illegally-issued writs, certain new citizens who had been wrongfully accused of crime. This was a mere pretext for the purpose of creating difficulty and driving the Saints from the city. Mr. William E. Clifford who was president of the trustees of the town of Nauvoo, but was not a Latter-day Saint, wrote and sent a letter by express to Governor Ford for assistance to protect the town against the mob. The governor sent Major James R. Parker, of the Illinois militia, to Nauvoo, and gave him instructions, that, in case of an attack on the city, he was to take command of such volunteers as might offer themselves, *free of cost to the State*, to repel it and to defend the city. In some correspondence between Parker and Carlin, Carlin said that he would treat him and his officers as a mob, if they attempted to molest him. In the meantime he was doing all in his power to raise an armed force to aid him in executing his pretended writs. Parker issued several proclamations, in one of which he declared Hancock county in a state of civil war. In this proclamation he said:

"Nothing is more absurd than the idea that an armed force is necessary to execute civil process in Nauvoo. I hold myself in readiness to aid in executing warrants issued for the apprehension of any person in this place, or in any other part of the county, so soon as the armed force now assembled under pretense of a constable's posse shall have been disbanded.

General James W. Singleton, of Brown county, took the chief command of the mob. He was assisted by J. B. Chittenden, of Adams; N. Montgomery, of McDonough; James King, of Schnyler; J. H. Sherman, of Hancock; and Thomas S. Brockman, of Brown county. Major Parker wrote to Singleton, the mob commander, for the purpose of effecting a compromise, to which Singleton replied. Parker again wrote, stating that the conditions were under consideration, and soliciting an interview with such persons as Single-

ton might name to agree upon the articles of settlement. Articles of agreement were drawn up, requiring all the Saints to leave within sixty days, and were signed in behalf of the anti-"Mormons" by some of the parties just named, and by Major Parker, Mr. Smith, Mr. Reynolds, and Mr. Edmonds of Nauvoo. Instead of Parker defending the city and resisting the attack of the mob, as he should have done, he treated them as his equals, and made a treaty with them, agreeing to their terms and signing the agreement in his official capacity.

But the mob were not satisfied with these terms. Sixty days were too long for them to wait. Besides it was not the removal of the Saints that they wanted; it was their blood. They wanted an opportunity to murder, to rob and to indulge in general violence. Singleton, when he found what a temper his officers and men were in resigned his position as their leader. Chittenden also resigned. Singleton wrote to Smith, Reynolds and Parker stating that the mob had rejected the articles they had signed, which he thought were as fair as any reasonable or feeling man could ask the "Mormons" to do, and they must therefore consider him no longer connected with the mob camp in its future proceedings.

Carlin immediately appointed Thomas S. Brockman, of Brown county, to be leader of his party, who made "a soul-stirring speech to them," and gave orders to march. The mob themselves reported their number to be seven hundred, with many baggage wagons and every way prepared for a campaign; but it was believed they numbered over a thousand. Many of the new citizens of Nauvoo, feeling that danger was fast approaching, and expecting a general massacre, left the city for other parts. The remaining citizens, what few were fit for duty, prepared for the worst; but the large proportion of those belonging to the Church were sick and destitute and included many women and children.

(To be Continued.)

SLUGGARDS.

BY HEARKNETT.

THERE are as many important subjects to be written upon by those of a literary turn of mind, as there are drops of water in the ocean; and just as it takes all these little drops to form the ocean, so also does it take all of these subjects to make perfect the ocean of eternal progress. Consequently, in selecting the subject of sluggards, for a brief article, I trust the readers of the INSTRUCTOR, will accept the excuse with which I have prefaced this selection of suggestions and ideas especially if they imagine that the article is uncalled for.

I do not deem it necessary to stop and define the meaning of the word that constitutes the heading to this article, as very nearly all are acquainted with it; but I will give my views of it.

The Lord said He would have a peculiar people, when He would gather them out from among the nations, and it has been remarked—and that very truly—that no matter what particular class of people there is in the earth, there is to be found a specimen of each kind in the Church of Jesus Christ of Latter-day Saints. This is the result of the work committed to the fishers of the gospel—where they cast the gospel net into the sea of human life, it brings forth fish

of every kind, and therefore we also find the sluggard among us.

We can very easily comprehend the economy of Jehovah in this respect. If we had no such characters in our midst, we would miss many chances of improving ourselves, for through observing their lives and conduct we are led to avoid following in their footsteps and thus meriting the displeasure of our God, as well as the disgust of all sensible people.

It is the candid opinion of the writer, that it is often the fault of the parents of the sluggard, in that he possesses such obnoxious traits. If they had trained him up in the paths of industry when young, and had pointed out to him the evils arising from pursuing any other course, he would in all probability never have left that road, but would have continued to try and emulate the examples of industrious and faithful men. Some of the parents in Israel do not seem to consider the future and eternal welfare of their "olive branches," or they would not miss so many golden opportunities of sowing the seeds of truth in the hearts of their children.

On the other hand, also, our boys should be on the guard against encouraging feelings of idleness to creep into their hearts, for the seeds once sown, are hard to uproot. There is not a more diligent gardener than Satan, and if he can manage to sow seeds of dissolution in the garden of our boys' souls, he will water them and see that they grow and bear fruit, unless the intense rays of the light of God's Spirit shine upon them, and cause them to parch and wither away.

In every department of the handiwork of the great Creator, there are untold lessons of industry to be learned by the sluggard. Solomon knew this, and therefore said: "Go to the ant, thou sluggard; consider her ways and be wise: which, having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth, and thy want as an armed man." (*Proverbs vi.*, 6 11.)

I might, with consistency, stop right here and not write any more, for the description given by this wise philosopher is an article itself.

The sluggard, in the eyes of the industrious, is nothing more than a deformed, or, we might say, degraded specimen of the creation, and, in the words of Solomon, "as vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." (*Proverbs x* 26.)

Or, to give a little better explanation, as vinegar sets the teeth on edge, and smoke is vexatious to the eyes, so negligent and dilatory persons vex and provoke them who send or employ them in any important business.

Neither riches, learning, honor, nor happiness is to be gained by mere sluggish desires, without diligent endeavors; but they who, in a dependence upon God, industriously use proper means, shall have a sufficiency of earthly things, and an endless career in the eternal kingdom of God. Hence, the same inspired philosopher remarks, "The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat." (*Proverbs xiii.* 4.) He also says: (xx. 4.) "The sluggard will not plow by reason of the cold, therefore shall he beg in harvest and have nothing." In the 26th chapter of his Proverbs, from the 13th to 16th verses, he portrays some of the traits in the character of the sluggard, and says, "As the door turns upon its hinges, so doth the

slothful upon his bed. The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit, than seven men that can render a reason."

As a summary to this article, I would counsel our boys to shun habits of slothfulness, and avoid all company that tends to such degrading traits. Never indulge yourselves in sloth and want of provident care; but learn from those tiny insects, the ants, which Solomon sets as an example, to labor diligently in your calling, and carefully improve every opportunity of honestly providing for yourselves. Remember that, if the inclination to be idle and slothful, so common to mankind, be indulged in by you, whether in a greater or smaller degree, poverty will irresistibly come upon you. You will always notice, that they who have no mind to labor, never want pretences for their idleness; and their sluggish fancy represents to them the most improbable and insuperable difficulties. It is almost a toil for such to turn themselves on their beds, as Solomon very properly remarks; and though they may seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer heaven. Pretending cold or inability, they can scarcely apply themselves to any work; and it is almost a burden for them to take their meat. But though they take no pains to acquire knowledge, they look upon themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistake and danger.

ADVICE TO YOUNG MEN.

THERE is no harm in a certain moderate and occasional amount of innocent pleasure. But a young man who has his own way to carve in life, can spare neither the time, the strength, nor the expense of much social pleasure. In the country, where the style of living is simple, one can get all the gaiety he needs without spending much money. We recommend to every young man who is starting in life the most rigorous economy in expenses; in clothes, food, and equipment. Young men usually do not take their measure of economy from what they can actually endure, but from what society around them is accustomed to demand.

By far the greatest number of young men have only their hands, their good character, and their mother-wit for capital. Success will require ingenuity, industry, and rigorous economy. The practice of these qualities for ten years ought to put a sensible man on a good foundation, on which he can build an enduring prosperity. But if a young man must have three or four "outings" a year; if he must join various societies which tax his slender resources severely; if he must be counted upon for parties, balls, suppers, or drinking bouts; if he must pay for billiards and prime cigars, he will find it up-hill work to save enough to make his mid-life and old age comfortable. Youth may be the time for pleasure, but that is no reason why a man should squander the best part of his life. Youth is good for pleasure; but it is the very time, too, for learning, for work, or self-discipline. And pleasure itself does not need to be pecuniarily expensive. Do not be ashamed to economize, no matter what the girls think, nor what the boys think. Build yourself up in intelligence and sound morals. Acquire an honorable competence, and you will have

a chance to lend money to the fools that ridicule your rigid economy and your scrupulous employment of time.

Resolve that, except the most imperative necessities required for health and strength, you will not spend a penny, either for charity or luxury, *except from your income*. Earn your money before you spend it. The effect of this will be to curb all expensive impulses, and reduce your actions, in the spending of money, to a conscientious rule. We believe that sixteen men out of every twenty that begin life poor, remain poor to the end of life; but that every one of these sixteen earned enough, if it had been saved, to have made him entirely independent.

Foolish spending is the father of poverty. Do not be ashamed of work, and of hard work. Work for the best salaries or wages you can get, but work for half-price rather than be idle. Be your own master, and do not let society or fashion swallow up your individuality—hat, coat and boots. Do not eat up and wear out all that you earn. Compel your selfish body to spare something for profits saved. Be stingy to your own appetite, but merciful to others' necessities. Help others, and ask no help for yourself. See that you are proud. Let your pride be of the right kind. Be too proud to be lazy; too proud to give up without conquering every difficulty; too proud to wear a coat that you cannot afford to buy; too proud to be in company that you cannot keep up within your income; too proud to lie, or steal, or cheat; too proud to be stingy.

SOME ITEMS FROM MY JOURNAL.

BY G. W. HILL.

EARLY in May, 1875, I started out to locate among and labor with the remnants of the House of Israel. I had already been laboring with them to quite an extent for a period of two years, but had not yet discontinued my business to devote my entire attention to them. This requirement, however, being made of me, I commenced to perform my duties with an earnest desire to do good. I did not send any word to those Indians who were situated at a great distance, as I expected to labor only with those who were near the settlements. Still those that were located at a distance of from four to eight hundred miles apparently knew as much about my actions as those did among whom I was then stationed, for they came in from every quarter to see and hear me.

On the 7th of June I preached to quite a large company that had arrived from Wind River, and after the close of the services I went into the water and baptized one hundred and sixty-eight of the red men. I supposed that the greater part of the candidates for baptism had now received the ordinance, but in this I was mistaken, and before the 9th of August six hundred and fifty-eight had been added to the Church. Nor was this all, for within three or four days travel of my camp, about five hundred Indians were journeying towards me intending to receive the gospel. Before their arrival, however, the soldiers from Camp Douglas compelled me to desist from trying to teach the Lamanites how to earn a living, how to become useful citizens and how to receive the gospel of Jesus Christ.

During the greater part of the time from June 7th to August 9th I was laboring alone with these dusky brethren,

and although my labors were very hard and my privations not a few, they were some of the happiest days of my whole life, and I experienced great joy in seeing this chosen seed flock to and receive the truth. It afforded me unalloyed happiness to have men, women and children, come and grasp my hand, shed tears of joy and express their pleasure at meeting me for the first time. The friendship then formed has endured until the present.

Such faith as these poor outcasts exhibited, I had never seen before nor have I since. In almost every instance were their sick immediately restored to health, when anointed and administered to. I will mention only one of the many instances in which great faith was exhibited: A chief by the name of Wishaw, who had been stopping with me, was taken sick, and as he was about to start for home he came and requested baptism for his health at my hands. I did as he desired and he went on his way rejoicing. About four years afterwards I was traveling in Bear Lake valley and on arriving at Bennington met this same chief. He informed me that he had been sick for two months and was unable to find any relief; he was therefore coming to have me again baptize him for his health, he feeling assured that this was a sure remedy for his illness. Thus did the old chief show his faith in the ordinances of the gospel by starting with a single horse on a journey of four hundred miles.

A MISSIONARY'S OBSERVATIONS.

BY AN OLD FRIEND TO THE JUVENILES.

I TOLD my young readers not long since something about the poor in England, but I did not tell all nor a thousandth part that could be said truthfully about their miserable condition. Yesterday morning, while at Eaton Bray, a lady informed me that one of her neighbors, the mother of eight young children, had just been to her crying at the thoughts of the misery and possible starvation before her family. Her husband is a common laborer, earning when at work twelve shillings a week, but he gets very little work. She used to earn considerable at straw plaiting, but now gets very little to do at it, and that little at starvation prices. They had exhausted their credit at the shops in the village, had no food to eat and expected daily to be turned out of their house because they could not pay their rent. With this dismal prospect before them the husband wished his children were dead, and his wife, who appeared to have great love for her little ones, could only find vent for her anguish in tears.

While at Marston last night a mother admitted to me that she had many a time put her children to bed with no supper except a raw turnip and wished that death would relieve them from their sufferings before morning, as she saw no prospect of better times for them. And yet these cases of poverty were not the result of drunkenness on the part of the parents, nor could they be charged with improvidence either. The fact is, the working people are too poorly paid—they have too many mouths to fill and bodies to clothe and too little with which to do it. How the poor children fare whose parents spend so much of their earnings in drink (and there are many such) is painful to contemplate.

The high rent which farmers have to pay for the land which they cultivate, their heavy taxes and the poor yield which

they frequently receive from their farms will not warrant them perhaps in paying higher wages to their laborers. They used to do better for them than they do now although the wages were never perhaps much higher than at present. They used to furnish dinner for them, and occasionally give them a bonus, keep their wages up when they let their workmen off for a holiday and make them a substantial present of beef, etc., at Christmas time. But all this is past. Instead of Christmas being regarded now by the poor as a time of rejoicing, festivity and present-making, it is looked forward to almost with dread, for it means a stoppage of work for several days and a consequent stoppage of pay.

The poor and what are known as the middle classes are ground down by excessive taxation. The taxes in England are at least five times as heavy as in Utah. That which is required for the support of the clergy is no inconsiderable part of it, and all are required to pay it, no matter what their religious creed may be—though, to hoodwink dissenters, I believe that part is now classed under the head of poor rate.

When in Flenstead a few days since I called upon three old ladies—maiden sisters—who lived together. They used to be in comfortable circumstances, but are now reduced to poverty and have to depend on the parish for support. For this purpose they are allowed two shillings each per week, and have to pay for their rent and firing out of that, so you can fancy how much they have left with which to buy food. One of them is a confirmed invalid, constantly confined to her bed. Another, though very feeble, had just returned from a walk of five miles to a squire's house where she had been told soup was to be given away that day to the poor. She had learned, however, on arriving there that it was the wrong day, so she had her walk for nothing. True these poor women and the other families I have mentioned might be admitted to the workhouse if unable to provide for themselves and there be furnished with a bare subsistence, but the very thought of that is revolting to most people. On entering these family ties are sundered. Man and wife and parents and children are separated and only allowed to see each other at certain fixed periods, and then only for a few moments. And then before they can be admitted into the workhouse every article required in the household must be disposed of, and should they find opportunity for gaining a livelihood outside of the workhouse they must leave it without anything to commence housekeeping with.

The law compelling parents to send their children between the ages of five and thirteen years to school works a great hardship to many poor people, although designed for good. They must comply with this law and pay for the schooling of their children—or a part of it even at the sacrifice of household necessities. Should the children be sent to work instead of to school the parents are liable to arrest and fine as a penalty, and the person employing them can also be fined heavily for it.

How thankful the children of Utah should be that they live in a land where the necessities of life and means of gaining an education are within the reach of the poorest, and that their parents consider them a blessing from the Lord instead of a burden!

REASON is the glory of human nature, and one of the chief eminences whereby we are raised above the beasts, in this lower world.

THE POWER OF CONSCIENCE.

IT is a saying, that no man ever offended his own conscience, but first or last it was revenged upon him. The power of conscience indeed has been remarked in all ages, and the examples of it upon record are numerous and striking. The following is related by a Mr. Fordyce, as a real occurrence, which happened in a neighboring state not many years ago: a jeweller, a man of good character and considerable wealth, having occasion, in the way of his business, to travel some distance from the place of his abode, took along with him a servant, in order to take care of his portmanteau. He had with him some of his best jewels, and a large sum of money, to which his servant was likewise privy. The master having occasion to dismount on the road, the servant watching his opportunity, took a pistol from his master's saddle, and shot him dead on the spot; then rifled him of his jewels and money, and, hanging a large stone to his neck, threw him into the nearest canal. With his booty he made off to a distant part of the country, where he had reason to believe that neither he nor his master were known.

There he began to trade in a very low way at first, that his obscurity might screen him from observation, and in the course of a good many years seemed to rise, by the natural progress of business, into wealth and consideration; so that his good fortune appeared at once the effect and reward of industry and virtue. Of these he counterfeited the appearance so well, that he grew into great credit, married into a good family, and by laying out his sudden stores discreetly, as he saw occasion, and joining to all and universal affability, he was admitted to a share of the government of the town, and rose from one post to another; till at length he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as a governor and judge; till one day, as he sat on the bench, with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out full, the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the president of the court (which he happened to be that day) with great suspense.

Meanwhile he appeared to be in unusual disorder and agitation of mind, and his color changed often; at length he arose from his seat, and coming down from the bench, placed himself by the unfortunate man at the bar. "You see before you (said he, addressing himself to those who had sat on the bench with him,) a striking instance of the just awards of heaven, which, this day, after 30 years' concealment, presents to you a greater criminal than the man just now found guilty." Then he made an ample confession of his guilt, and of all the aggravations: "Nor can I feel" continued he, "any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner." We may easily suppose the amazement of all the assembly, and especially of his fellow-judges. However, they proceeded, upon this confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind.

Let it be our constant aim to keep a conscience void of offense, towards God, and towards man, for wherever we go and whatever we do, we can never erase from God's mind the remembrance of a crime, or flee to a place where conscience will cease to accuse us.—*Selected.*

Chapter for the Little Ones.

SNOW.

SEE what a look of surprise is on the face of the little boy in the picture, as his sister shows him the snow that has fallen during the night. Perhaps he was born in a country where snow was never seen. We know a little boy who was born on the Sandwich Islands, where it is warm all the year. He had never seen frost or snow, and when his parents brought him to this country, he saw snow for the first time, and thought it was salt.

Many children wonder where the snow comes



from. We will tell you: you have all noticed that when water is placed on the stove and it gets hot, vapor or steam rises from it. Now if you take a cool object, say a plate, and place it where the steam will touch it, little drops of water are formed. If you close up a room, and get it full of steam, you can have a small rain or snow storm by suddenly letting a cool draught of air into the upper part of the room.

Now, the storms that occur on the earth are the results of somewhat similar processes. As the rays of the sun come in contact with the water of the rivers, lakes and seas, they warm it and cause a vapor to rise. This vapor is then formed into clouds, such as we so often see above us. The clouds, then, are composed of small particles or

drops of water, and these being very light, are driven about from place to place by the wind, and are seen in many different shapes. When the clouds come in contact with something cold, for instance, a high mountain or cold wind, the vapor falls, either in the form of rain, snow or hail.

Snow is caused by the gradual freezing of the vapor or moisture, while a sudden cooling of the atmosphere produces hail.

Snow consists of a great many different shapes of frozen crystals, as may be seen by looking through a microscope at a single flake. It is even said that one thousand kinds of small crystals have been counted in the snow.

The Saints in this territory cannot be too thankful to God for the snow which He causes to fall in our mountains every winter. Were it not for this we would many times lose our crops, as there is not enough rain in the summer season to keep the ground moist, and we must therefore depend on the mountain streams for our supply of water for the land.

There is no country in the world, of which we have ever heard, where the people are compelled to water their crops as we do. In most places there is plenty of rain during the Spring and Summer to cause vegetation to grow; but the vapor which rises from the Pacific and Atlantic oceans cannot reach us in these mountains, because as the wind drives these clouds along through the air they come in contact with the cold mountains and then discharge their moisture. Neither are there any very large bodies of water near us from which vapor can be collected.

Thus, children, you can see how great the works of our Creator are. He not only controls the movements of the sun, moon, stars and earth, but also overrules the storms and everything connected with the planet whereon we live.

The greater thy business is, by so much the more thou hast need to pray for God's goodspeed and blessing upon it, seeing it is certain nothing can prosper without His blessing. The time spent in prayer never hinders, but furthers and prospers, a man's journey and business: therefore, though thy haste be ever so much, or thy business ever so great, yet go not about it, nor out of thy doors, till thou hast prayed.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, FEBRUARY 1, 1883.

EDITORIAL THOUGHTS.



FIFTY years ago, or about the time the Book of Mormon was published, the almost universal opinion in the United States was that the Indians were doomed to utter destruction. No one appeared to believe that they could survive, or that it was at all desirable they should survive. It was supposed that they and the buffalo would disappear together. It was with this feeling that about the time we have mentioned, it was written concerning them:

"They are sinking before the mighty tide that is pressing them away, and must soon hear the roar of the last wave that will settle over them forever."

The prophet Joseph, in translating the Book of Mormon, gave to the world an altogether different view concerning the Indian race. That Book predicted for them a great future. Though divided, crushed and ground into the dust until they should be contemptible in the eyes of the people of the United States, it was predicted they should yet arise and become a mighty people in the future, and perform works that to the people who did not believe the Book of Mormon, would seem utterly incredible. If for no other reason than because he made such predictions as these, they would have pronounced him a false prophet. Had he been influenced by the spirit of man and not by the spirit of God, he never would have made such statements; because to all human appearance they were most unlikely to be true.

But however such things may seem to human vision, when God makes a decree concerning an event, it is sure to come to pass. His word cannot fail. In the eyes of the world the Indian has been without a friend in heaven or on earth who could be of any service to him. Abuse him, rob him, or kill him, as men pleased, and but few thought that any one took notice of it. But mankind were mistaken. God's eye was and is upon him. He is under covenant to preserve and bless him; and he never yet failed to keep His covenant.

Though the opinion still generally prevails that the Indians will perish, there are some who begin to think otherwise. The census shows that they are increasing in the United States at the rate of 1,000 a year. There are said to be now within our confines exclusive of those in Alaska, about 262,000 Indians. These are distributed among some seventy agencies.

The Lord will so shape events that they will be favorable to the preservation of this race, and it will yet attain to the mighty future of which it has the promise.

MOST wonderful changes occur in our day, especially among so-called religious teachers. It is only a few days ago that a Protestant Episcopal minister in New York, by the name of Rev. R. Heber Newton, preached a sermon, in which he called the assertion that there can be no repentance after death, "the most atrocious doctrine which Christianity has given to the world." This must have had a startling effect upon many of

his hearers, who had always been taught that when they left this state of existence they either went straight to heaven or to hell and remained there eternally without change.

It is not long since that we saw a statement made by another preacher, by the name of Scudder, to the effect that people were preached to after death. It was the same doctrine that the Elders of the Church of Jesus Christ of Latter-day Saints have been preaching for about forty years past. It was revealed to the Church about that time by the Prophet Joseph Smith, and it has been a doctrine which has been believed in and taught by the Saints since that time. And now after having ridiculed and persecuted the Latter-day Saints for accepting and teaching it, the religious world begins to believe this true doctrine. This may be called wondrous strange. But it is what we may expect. One by one the truths which the Lord inspired the Prophet Joseph to teach are being believed in by mankind. We might mention very many truths which, when they were taught, the world did not believe in, but which they now accept. In this way the teachings of the Elders of our Church have had far more effect upon the people than they are disposed to admit, or than we ourselves are fully conscious of. We are not a very numerous people, but our teachings and examples have had a wide-spread and wonderful influence.

But while this is the case, men will not acknowledge the source whence they get these truths. They will not give any credit to the Elders of this Church, and least of all through them to the God of heaven who has revealed them. If they did this they would have to acknowledge that Brother Joseph Smith was a prophet of God. How can it be expected that a generation which consented to and excused, and justified his death would say or do anything to establish his character as a true prophet of God? Yet the day is not far distant when this will be done by the world.

FIGHTING A GOOD FIGHT.—A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed up towards the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give \$10;" again he said, "I'll give \$15." At the close of the appeal he was very much moved and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from \$50 to \$20, to \$10, to \$5, to zero. He concluded that he would not give anything. "Yet," said he, "this wont do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during the soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it: "Now squirm, old natur'!"

Here is a key to the problem of covetousness. Old nature must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity-box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the student of human nature.

GENERAL WINFIELD SCOTT.

THE subject of our sketch was one of America's noted generals. He was born on the 13th of January, 1786, at Petersburg, Virginia. In his youth he commenced the study of law, but afterwards relinquished it in order to join the army, as his natural inclinations lay in that direction. His first appointment was as a captain of light artillery in General Wilkinson's division, then stationed at Baton Rouge, Louisiana; but from this position he was suspended for accusing his superior officer of complicity in the conspiracy of Aaron Burr. The crime of this latter personage consisted in first trying to sever the Western from the Eastern States, hoping thereby to gain an influential position in the former region; this project failing, he afterwards tried to collect forces and means sufficient to invade Mexico. General Wilkinson had been sent to Louisiana to watch his movements in that region, and it was during his researches that Scott accused him of treason. Scott apparently redeemed himself shortly after his suspension, for in 1812 he was sent as a lieutenant-colonel to the Canadian frontier to repel the attacks of the British, who at that time were at war with the United States. At Queenstown Heights he was taken prisoner and remained in the custody of the British until the following year when he was exchanged. On his release he was made adjutant-general, and was then actively engaged for some months in training the raw recruits of the army. He was one of the commanders at the capture of Fort Erie; took an important part in the battle at Chippewa, and at the famous battle of Lundy's Lane on the 25th of July, 1814, two horses were shot under him and he received two wounds, one of which was very severe.

This battle was considered one of the most obstinate of the whole war. Scott led the advance, and although opposed by superior numbers, he bravely held his position until the arrival of Brown with reinforcements. In this engagement great bravery was displayed in the armies of both nations. There was a battery in an elevated position held by the British, and which the American commander realized must be taken or their fighting would be of no avail. He therefore called Colonel Miller to him and asked if he could take it. The prompt and resolute reply was "I'll try, sir!" The gallant colonel did successfully try and held the same against three subsequent attacks of the enemy.

The part which Scott took in this important affray raised him in the estimation of his countrymen, and led to his promotion to the rank of major-general. Peace being declared he applied his talents in another direction. The French

system of infantry tactics he translated and adapted to the use of the militia, and this was acknowledged for many years as the text-book of the American army.

In 1841 this hero of many battles was made the commander-in-chief of the United States Army, and in the war with Mexico in 1846-47 he had an opportunity of displaying his abilities as a military chieftain. With a force of 12,000 men he landed March the 9th, 1847, at Vera Cruz, and without a single reverse, although several battles were fought, marched to the city of Mexico. Here a large body of the enemy was stationed under the command of General Santa Anna, but Scott, still undaunted, attacked the outposts and captured several of them, when the Mexican commander asked for respite while he prepared the articles of capitulation. It became evident, however, that this was only a ruse, and that he was violating the truce by strengthening his position. An attack was consequently made by the invaders, and on the 14th of September, a triumphal entry was made into the capital, Santa Anna and his forces having fled the night previously.

Of this march of Scott a historian has written: "There are but two passages in modern history which present parallels to the march of Scott from Vera Cruz to the city of Mexico. These are the first conquest of Mexico by Cortez, and the other is the campaign of Napoleon in Egypt. Each of these has a strong resemblance to the second conquest of Mexico by Scott."

The capture of this chief city virtually ended the Mexican war, and when the treaty was prepared between the two nations, that region of country then known as California and New Mexico was ceded to the United States, in return for which this country promised to pay a large sum of money.

This war was what led to the calling out of the Mormon Battalion, which has become so renowned in the history of this people. According to the predictions of our leader, President B. Young, this body of men was not compelled to fight, but their influence was no doubt a powerful factor in conquering the enemy, and their memorable march places them among the heroes of the Mexican war.

The Whig party nominated Scott for President of this country in 1852, but he was defeated. In 1855 he was appointed to the honorary office of lieutenant-general, an office which had been created specially for him. At the commencement of the rebellion he was in favor of allowing the "wayward sisters to part in peace," but this suggestion did not meet with the approval of his contemporaries. The infirmities of age compelled him to resign his position in the army at the commencement of the war, and McClellan was appointed to succeed him. His eventful career terminated



at West Point in May, 1866. General Scott was a man of great courage, determination and perseverance, traits which are depicted in his countenance, as seen in our engraving.

In the army he was strict, but demanded nothing of his men that was unreasonable. He shared their dangers, partook of their privations and mingled in their sports. To this man some credit is due that our land, Utah, is now within the boundaries of this glorious republic.

It was these characteristics that made him so successful as a leader, and had he chosen any other pursuit, he would in all probability have been satisfied with nothing less than perfection.

EARLY COLONIAL HISTORY.

BY J. H. W.

IN a previous chapter has been described the circumstances which led to the colonization of Arcadia and New England.

While these events were transpiring in Old England and New England, others of scarcely less importance were occurring in Holland, or the Netherlands, as it is frequently called, and in its colony of New Netherlands. It is a fact too frequently forgotten, that at least three of the thirteen original states were colonized by Holland. It is true Pennsylvania and Delaware received a few colonists from Sweden and Finland, who had settled there to escape religious persecution; but their dominions in the new world were not of long duration. To Holland and England belong the chief glory of colonizing the lands embraced in the United Colonies of 1776. The country now embraced in the states of New York, New Jersey and Delaware, received the name of New Netherlands, and like the inhabitants of New England, they were for the most part a religious people.

During the fifteenth and sixteenth centuries Holland had been the refuge of exiles from many lands. When John Huss and Jerome of Prague fell under papal vengeance, many of their followers there found a home. When the fury of persecution was raging against the Waldenses, many of them fled to Holland for protection. After the terrible massacre of the French protestants or Huguenots, as they were called, in 1572, many of them took refuge in the Netherlands. This liberty-loving population was the cause of that deadly hatred manifested toward them by the Duke of Alva. This insatiate monster, during his brief administration, caused more than eighteen thousand persons to perish by the hand of the executioner. His cruelties at length aroused the indignation of the people, and brought about those notable events so well described by the historian Motley, in his *Rise of the Dutch Republic*. This contest was one of the most memorable in the history of the human race, for in it was clearly shown the wonderful providence of God. From this terrible ordeal came out many illustrious characters. Its results tended to civil and religious liberty, as well as the great principle of federal union which has since been carried out to such a wonderful extent. These principles the Dutch emigrants brought with them; and when a few years afterwards their settlements fell into the hands of the English they were already assimilated to the ideas prevailing in the New England colonies.

The history of Pennsylvania as a distinct colony began in 1682. Its founder, William Penn, was the son of Admiral

Penn, who had gained many victories for England and enjoyed the favor of the king, as well as of the great statesmen of his time. At this time there was in England a numerous sect called Quakers. Some of their principles were true, and most of them were far in advance of the opinions generally entertained in that age.

The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed by the people as an inalienable right. The sect had its birth in a period of intense national activity, when zeal for reform was invading all ranks of society, and even subverting the throne. Its creed was summed up in one short phrase, "*The inner light or voice of God in the soul.*" Their leader, George Fox, professed to have visions from heaven. Having listened to the revelation which had been made to his soul, he thirsted for a reform in every branch of learning. The physician and the scientist should quit their strife of unintelligible words and solve the appearances of nature by an intimate study of the laws of being. The lawyers should abandon their deceit and seek to establish justice among men according to the teachings of the Savior. And the priests should cease to preach for hire, and seek God in prayer as the oracle of all truth.

No wonder there was a great commotion! In Lancaster, forty priests appeared against him at once. Nothing could daunt his enthusiasm. When cast into jail among felons, he claimed of the public tribunals a release, only to continue his exertions. If cruelly beaten, or set in the stocks, or ridiculed as mad, he none the less proclaimed the principles of his faith. When driven from the church, he preached in the open air; when refused shelter at a private dwelling or humble tavern, he slept without fear under a haystack.

His fame increased; crowds gathered like flocks of pigeons to hear him. His voice and frame in prayer are described as the most awful and reverent ever felt or seen. His clear convictions and glowing thoughts delivered in plain words made him powerful among the masses and the terror of the priests in the public discussions to which he defied the world. By degrees "the hypocrites," as the historian Barclay called them, feared to dispute with him. The simplicity of the truths he uttered and the plainness of his speech found such ready acceptance among the people, "that the priests trembled and shud as he drew near, so that it was a dreadful thing to them when it was told them, 'The man in leathern breeches is come.'"

Far from rejecting Christianity, the Quakers insisted that they alone followed its primitive simplicity. They believed in the unity of truth; that there can be no contradiction between correct reason and revelation; and that the Holy Spirit is the guide that leads into all truth. The Quakers read the Bible not with idolatry but with delight, for in their own souls they had a testimony that it was true. "The scriptures," says Barclay, "are not religion but a record of it; a declaration of the fountain, but not the fountain itself." In reading a record of those times it might appear to one that God was then ready to restore His Priesthood and set up His Kingdom on the earth. But mankind was not yet ready nor was there a fit place in all the inhabited countries of the world for its establishment.

The well-known William Penn joined this sect, and by this act greatly provoked his father's displeasure. Like Moses of old he refused the favors and honors of the monarch, choosing rather to obey what he considered to be the truth than to enjoy all the pomp and pleasures of the world. Space will not

permit us to relate the story of his sufferings while an exile from his father's home; how he traveled to and fro on the continent of Europe, from the Weser to the Main, from the Rhine to the Danube, distributing tracts, preaching to princes and to peasants, and rebuking every attempt to enslave the mind of man. Before he had reached the age of twenty-five, he had thrice suffered unjust imprisonment. To the king's messenger, who asked him to recant, he heroically replied, "*Chub-law may make hypocrites, it never can make converts.*" Single handed and alone he pleaded his cause before the highest courts of England. In vain did wicked men endeavor to construe the laws of England to his injury. After a tedious trial he was at length acquitted, though the jurymen were fined forty marks apiece for not bringing in a verdict of guilty. His constancy called forth the admiration of his father. "Son William," said the dying admiral, "if you and your friends keep to your plain way of preaching and living, you will make an end of the priests."

At the admiral's death, William succeeded to his father's possessions. It deeply grieved him that his Quaker brethren should endure such wrongs as were continually heaped upon them. He, therefore, formed the design of leading them forth to America. The king had owed Penn's father sixteen thousand pounds, nearly equal to eighty thousand dollars of our money. Penn offered to relinquish this claim for a grant of land; and the king readily bestowed upon him a vast region, stretching west from the river Delaware, to which was given the name of Pennsylvania. Here Penn proposed to found a state, free and self-governing. He claimed it to be his highest ambition "to make men as free and happy as they can be." When he arrived, he proclaimed to the people that he wished them to be governed by laws of their own making. He was as good as his word. The people elected their own representatives by whom a constitution was framed, and Penn signed this charter of their liberties.

Penn also dealt justly and kindly with the Indians, and they showed a love for him such as they bestowed on no other Englishman. Soon after his arrival, he invited the chief men of the Indian tribes to a conference. The meeting took place beneath a huge elm-tree. The ancient forest has long given way to the houses and streets of Philadelphia; but a monument still points out to the stranger the scene of this interview. They met, Penn assured them, "on the broad pathway of good faith and good will. All was to be openness and love." And Penn meant what he said. Strong in the power of truth and kindness, he bent the fierce savages of the Delaware tribe to his will. They vowed to live in love with William Penn and his children as long as the moon and the sun should endure. Long years after, aged Indians were accustomed to come from the distant forests and recount with deep emotion the words that Penn had spoken to them under the old elm-tree.

The fame of Penn's settlements went abroad in all lands. An asylum was opened for the good and oppressed of every nation. Grave and God-fearing men from all the Protestant countries of Europe sought a home where they might live as conscience taught them.

"For here the exiles met from every clime,
And spoke in friendship every distant tongue;
Men, from the blood of warring Europe sprung,
Were but divided by the running brook;
And happy where no Rhenish trumpet sung,
The blue-eyed German changed his sword to
pruning-hook."

The new colony grew apace. During the first year twenty-two vessels arrived, bringing two thousand persons. In

three years Philadelphia was a town of six hundred houses.

Thus did Penn prove himself a benefactor to his race. May we not also consider him as an instrument in the hands of God for the execution of His purposes?

Meanwhile Maryland had been colonized by Catholics under Lord Baltimore, in 1634. The first colonists were exiles who fled here to escape persecution in their native land. Let it also be said to their credit that they were the first who embodied in their laws complete religious toleration.

A few scattering colonists had settled within the boundaries of the Carolinas as early as 1653, but after the massacre of St. Bartholomew, in 1572, these colonies became a refuge for the Huguenots of France.

Lastly Georgia was colonized, in 1732, by the English philanthropist James Oglethorpe; and it also became an asylum and a refuge for the deserving poor.

Had these states been colonized immediately after the discovery of America, they must inevitably have brought with them the institutions of Catholic Europe. Such, for example, as still characterize the civilization of Mexico. Even had they been colonized a century earlier, the colonists would not have been disciplined sufficiently in the principles of civil liberty to have built up free and self-governing states.

Who does not see a divine providence—a marvelous wisdom in all this?

Though the pilgrims had left their native lands, that they might enjoy the liberty to worship God in the way which they deemed right; yet they had not discovered that people who differed from them were as well entitled to be tolerated as they themselves were. Simple as it seems there are many to this day, who have not found out that every one is entitled to think for himself.

One day there stepped on shore at Boston, a young man named Roger Williams. He was a man of culture and refinement, a lover of truth and justice, a man of rare virtue and power. He had been an intimate friend of Cromwell and Milton, in the bright days of the poet's youth. Williams brought to America what was then considered strange opinions. Long thought had satisfied him that "in regard to religious belief and worship man is responsible to God alone."

New England society was not sufficiently advanced to receive such sentiments. Williams had become minister at Salem where he was held in high esteem. In time his opinions drew upon him the unfavorable notice of the authorities; and he was brought to trial before the general court of Massachusetts. His townsmen and congregation deserted him. His poor wife reproached him bitterly for the evil he was bringing on his family. Still he was firm and continued to testify against the soul-oppression he saw around him. At length the court declared him guilty, and pronounced against him the sentence of banishment. All honor to this brave and good man! He, of all the men of his time, saw most clearly the beauty of absolute freedom in matters of conscience. He cheerfully left his home and wandered in the wilderness. During the part of one winter he lived with Massasoit, the Indian chief, who befriended him and gave him a grant of land, now included in the state of Rhode Island. Here he laid out a city which he called Providence, in grateful recognition of the power which had guided his steps. To-day it is one of the most beautiful and thrifty cities in the United States.

Roger Williams cherished a very forgiving spirit towards those who sent him into exile. Learning that the Indians were planning the destruction of the Massachusetts colony, he boldly went among the Indians and dissuaded them from their

purpose. Thus did this good man put his life in peril for his enemies.

Providence Plantation, as it was called, became a shelter for all who were distressed for conscience sake; and so it has continued to the present time. Rhode Island has no record of persecution in her history. Massachusetts continued to drive out misbelievers. Rhode Island took them in. When Massachusetts was convulsed with supposed witch-craft and the horrors of witch-burning, Rhode Island gave no heed to such delusions. In after years, Roger Williams became the president of the colony which he had founded.

The neighboring states were at that time severely punishing the Quakers with the lash, branding-iron and imprisonment; and they invited Rhode Island to join in the persecution. Mr. Williams replied that he "had no law to punish any man for his belief." He was opposed to the doctrines of the Quakers. In his seventy-third year he rowed thirty miles in an open boat to wage a public debate against them. In this manner, and thus only, would he resist the progress of opinions which he deemed pernicious. Thus to the end of his life stood forth this good man's loyalty to the absolute liberty of the human conscience. From the foregoing we may get some idea of the moral and social condition of England and her colonies during the latter part of the 17th century.

TOPICS OF THE TIMES.

BY THE EDITOR.

(Continued from page 30.)

MR THOMSON had not touched wine or spirits during his journey, and it was only when they caught sight of the Indian ocean upon their return and he felt that the journey was practically completed, that a bottle of wine and another of brandy, which they had carried unopened over the whole extent of their journey, was brought forth with much ceremony, to celebrate the occasion in the customary manner. One of the best features of the journey was, that though the provocation to shoot the natives at various times was very great, and it seemed that if it were not done they would all be killed, yet he never fired a gun at them, either offensively or defensively. This speaks wonderfully well for his good judgment and courage, and stands out in striking contrast with the course pursued by travelers in Africa generally, many of whom have seemed to think no more of shooting the people down than they would of killing so many wild beasts. He was justly proud of not having to attack them, or having to defend himself and followers, by firing upon them; and considered it the greatest of his triumphs that in the pursuit of knowledge, and in the attempt to open up benighted Africa, he had not stained his enterprise by sacrificing the lives of men. There were several occasions during the journey when attacks upon them seemed imminent. He invariably put himself between his own men and the enemy. They seemed to have a dread of killing him; for many times arrows and spears were aimed at him, and frequently they were poisoned, yet he and his men escaped all injury.

In this respect this expedition is unique. It furnishes an important lesson. It shows what can be done with ignorant, and even barbarous and savage people, by pursuing a straightforward, honest and truthful course with them. Mr. Thom-

son everywhere taught these people they could rely upon his word and that he would take no advantage of them. They trusted him and treated him with almost universal kindness. He records, with evident pleasure, that everywhere, except among one tribe, he met genuine hospitality, and that no attempt was ever made, except by the one tribe, to steal a single article from him. No persistent obstruction was ever thrown in his way. Guides were supplied to him generally whenever wanted and extortion was rarely applied. If ever he was in danger of his life or in fear of an attack, it usually turned out that the natives were under some misconception, which only required to be removed to make him their warm friend. There was only the one tribe which was an exception to this. Of the men who accompanied him he spoke with praise. He had no desertions to record, no plundering and but few annoyances. They were patient, industrious and faithful, and clung to him with the greatest fidelity in the midst of manifold hardships and dangers.

It is refreshing to learn the history of such an expedition. The leader of it is more deserving of credit than the hero of many battles. He has shown that man can associate with his fellow-men, even though they may be brutal and degraded and with the lowest conceptions of the value and sacredness of human life, and yet be treated with kindness and friendship. The course this explorer took is the course recommended by Jesus in His gospel, and the results were what He promised. We take pleasure in alluding to this expedition because of this. If the ignorant, brutal and terribly degraded African can be reached by such influences and conduct, what race is there on earth that is not open to them? The blood of the aborigines of this continent has been spilled like water, until a great number of entire tribes have been swept away, and their old lands have been covered with the cities, villages and farms of the conquering white race; and all this upon the plea that they were fierce and cruel and could not be reached by any milder methods. It is but a short time since that I heard it said upon the floor of the hall of the House of Representatives, at a session of Congress, that the only good Indian was a dead Indian, and that the sooner he is extirpated the better. Where men entertain such views, and their conduct is in keeping with their inhuman sentiments, is it any wonder there are Indian wars, or that the Indian should view the white man as his enemy? There is no mistake in saying that love begets love, kindness begets kindness, and friendship begets friendship. It is so in all lands and among all people. Men who fail to recognize this great truth make a great blunder, and many times bring themselves into fatal troubles.

One feature of this expedition is especially note-worthy. The leader, Mr. Thomson, walked the entire distance to the Great Lakes and back, wherever land travel was made. Speaking of donkeys, he says, he certainly advises no one to use them in an African caravan, and for riding especially they should, by all means, be avoided. The riding is destructive of all energy where energy is most needed. He was convinced, he says, that the man who rides 300 miles on a donkey in those regions may be set aside as physically a bankrupt man, and incapable of doing any good work as an explorer. He explains this in this way:

"It is a well-known fact that the only way to resist successfully the enervating effects of a humid tropical climate is by constant exertion, and by manfully fighting the baleful influence. The man who has nothing to do, or won't do what he has to do, is sure to succumb in a few months, and degenerate

into an idiot or a baby. He becomes the helpless victim of manifold bilious troubles, and is continually open to attacks of fever, diarrhoea, or dysentery. His mental energy flies with his physical, till any sustained thought is impossible, and to pass the time he must doze night and day, except when he is grumbling and defaming the climate. Hard constant work is the great preserver. Sweat out the malaria and the germs of disease, and less will be heard of the energy-destroying climate of the tropics." The traveler's course "is to be up and doing, interesting himself in everything pertaining to the caravan, looking into this thing and the other, shaking up the idlers, and producing universal activity till he is bathed in perspiration."

Mr. Thomson's rule was to keep marching on as long as his legs would sustain him, and never to be carried by his men. He also thought that for an African traveler to halt that he might get better was the worst policy possible. In his tent, with the rays of a burning sun pouring down upon him, he has nothing to think about but his troubles. But on the march it is different. His mind is drawn away from his troubles. The exertion helps to keep his system in better working order, and enables him to eat and sleep. This was his method, and during a journey of fourteen months, he found it successful, though frequently he marched till he fell on the road; but still carried he would not be. Notwithstanding his attacks of sickness, due to the hot, malarious climate and his exposure, he had considerable inward gratification in finding that he could beat his men completely. There was not a man in his caravan who could march with him. In any ordinary march of a week or a fortnight, few Europeans could compete with a Zanzibar porter, he says: but let them continue and the Europeans will gradually become inured to the fatigues. Each day he will feel them less; but it is the reverse with the porter, he feels them more, and gradually succumbs.

When the idea of having a day's rest took possession of the men of the caravan, they were in the habit of manufacturing as many sick men as possible, and then insisting that it was impossible to get on without a day's halt, to give the invalids an opportunity of recovering. One morning Thomson observed this dodge in process of execution. Loud grumbles of "*Si uezi, si uezi sana*" (I am very sick,) were heard on all sides, and a large number congregated in the rear, declaring they were unable to carry loads. After much trouble they got the hales arranged, and in his usual manner, Mr. Thomson marched away in front. They came straggling into camp an hour after him, marching in the most woe-begone fashion, and holding themselves as if they had the gripes, and groaning in the most heart-rending manner. He saw at once that there would be no march the next day if they were not instantly cured. He made up his mind that these tricks must be stopped, so he called up the sick men, and in a tone of great sympathy asked what their ailments were? They all tenderly rubbed their stomachs, and in a sorrowful chorus said, "*Tumbo buana, tumbo mbaya sana*" (My stomach, master, my stomach is very bad). He smiled benignantly upon them, and told them to be of good cheer, as he would soon put them all right. Going into his tent, he brought out two large handsome bottles of castor oil. The mere sight of these had a wonderful effect upon these simple-hearted sons of Africa. Groans were hushed. Their hands dropped from their stomachs, and everyone tried to look all right, though a glance of alarm passed from patient to patient. It seems there is nothing a native African detests more than European medi-

cines. They were all inclined to retire, cured by the very sight of the bottles. But that would not suit the purpose of the explorer. He sternly ordered them to sit down and open their mouths. With some difficulty he succeeded in administering a large dose to each man, letting him know that if it did not cure him, the dose would be repeated next morning. There was no dancing or singing in the camp that night, though there was no lack of lively movements. Next morning every man was better, and upon Mr. Thomson doubting the fact they rushed off and showed how vigorously they could pick up their loads. The castor oil did the business. They marched out of camp most merrily.

(To be Continued.)

EARLY REMINISCENCES.

BY J. H. H.

(Continued from page 25.)

I WILL here relate another incident that came under my observation in the early days of my ministry. Among those under my presidency was a young lady named Briggs, who had been baptized in the Merton branch. A film had grown over one of her eyes obstructing her sight. She came to see us in London, where she was living, and asked the Elders to administer to her, saying she believed the Lord would restore her sight. We anointed her eye with pure olive oil, laid our hands upon her head, and prayed for her, and her sight was immediately restored. It appeared as though a sharp lance had been drawn vertically across the film which receded from the pupil on each side giving instant relief. It was done by no mortal hand, but an operation was performed the most delicate, scientific and effective, and we acknowledged it in the hand of the Almighty.

Now, while I do not believe that extraordinary manifestations of an unseen power, or what may be called miracles, are to be taken as conclusive evidence that the Church professing them is necessarily the Church of God, still I do contend that the true Church never did and never will exist without them. "These signs shall follow them that believe," said Jesus. It is not surprising that a hireling clergy should try to make some plausible apology for the spiritual poverty and destitution of their respective churches, and unite in teaching the gross falsehood that the gifts of the Spirit are no longer needed. John Wesley knew better, and in his sermon on the more excellent way, says: "It does not appear that the extraordinary gifts of the Spirit were common in the church for more than two or three centuries. After that fatal period when the emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian religion heaped riches, power and honor upon the Christians in general, from this time they almost wholly ceased. The cause of this was not, as has been vulgarly supposed, because there was no more occasion for them, because all the world had become Christians. This is a mistake! Not a twentieth part was then nominally Christians. The real cause was that the love of many waxed cold. The Christians had no more of the Spirit of Christ than the other heathens! The Son of Man when He came to examine His Church could hardly find faith on the earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the

Christian church. It was because the Christians were turned heathens again and had only a dead form left."

During the three years of my ministry in London and surrounding country, I paid several visits to my native village, where I baptized my aged mother and several others. At a small town named Brampton I called upon an old Baptist friend named Sykes, whose daughters I had induced some time previous to sign a temperance pledge. I had now something better to offer them, and lost no time in laying before them the glorious things restored to the children of men. They expressed their willingness to go and hear me preach at a neighboring town, where I had an appointment, if I would first go with them to hear the church minister, at a cottage meeting, and discuss the subject with him. I consented readily to the proposition. The agreement was carried out by both parties, and resulted in the baptism of three sisters and their cousin. They had to suffer more or less for the gospel's sake, being told by their father they must make choice between their home and their religion, for if they would not abandon their new faith they must seek another home. I need scarcely say which they chose. They left their home for the gospel's sake. But their father was a kind-hearted man and urged them to return home, where they remained in peace until they came to these mountains. Two of them are now living in Provo city respected and honored mothers in Israel.

At a subsequent visit I took with me one Elder Bailey from Cambridge. We preached on the public green. Some of the congregation were very attentive, but others were abusive. At the close of the service, some hooted like demons, some threatened violence, some beat tin pans, and some threw rocks at us; one of which struck me slightly. A few persons were hurt severely. A few days after I baptized Mary Hayman, Anna Hatton and Lucy Beldam, at Hemingford, in the presence of a large company of the villagers among whom I had been raised. I thus had an opportunity of bearing testimony to my friends and neighbors that God had restored the everlasting gospel, and had set up His Kingdom on the earth that would stand forever.

On the 30th of Nov., 1850, I met in conference with a number of Elders, among whom were George B. Wallace, James H. Flanigan, Eli B. Kelsey, and quite a number of native Elders. The conference numbered 3,000. There had been baptized during the six preceding months, 746 persons. It was at this conference I was released and allowed to emigrate, and Wm. Speakman was appointed to take charge of the several branches I was leaving. In the meantime my departure was countermanded by the Presidency of the British Mission, and I was notified to report to Elder James H. Flanigan at his conference in Birmingham in some two weeks. I was well pleased with the prospect of renewing my labors in the ministry, for I was not satisfied with being allowed to emigrate, knowing my release had been prompted by a spirit unworthy the holy Priesthood—a spirit that finally led the Elder to apostasy and an untimely grave.

Elder Flanigan remarked subsequently that he had been impelled by some unaccountable influence to go to London, and it seemed the more strange, as he had no business there and no definite object in view; but as soon as he met with me, it was manifested to him that it was the will of the Lord that I should remain in Europe and labor in the ministry. Having a few days to spare before the time fixed upon to enter on the duties of my new field, I went and spent that time with my parents. While staying with them a circumstance occurred

that made an impression on my mind which time has failed to obliterate. I was startled and awakened in the middle of the night by a disagreeable and fearful dream. Two young men were presented before my eyes, both occupying the same bed, and one of whom was attacked with that horrible disease, the smallpox. It seemed plain that I was one of the parties, but which of us were attacked was not apparent. The dream seemed to strike me with a certain fear and dread. If there was one disease I feared more than another it was this. I slept very little more during the night, such was the anxiety created by this midnight adventure. On the 17th day of Jan. 1851, my dream was fulfilled in every particular. I was occupying the same bed with Elder James H. Flanigan, who was then and there attacked with the fell disease, and died on the 30th of Jan., 1851, in the 27th year of his age. And so fell a bold and valiant champion of truth, loved by all his friends, and feared by the wicked—his uncompromising enemies.

Some might ask what good resulted from the premonitions conveyed in the dream I have mentioned? It led me to take such precautionary measures as were most likely to be beneficial, such as diet, medicine and disinfectants. And when I was brought in close contact with the disease, as I was from the first I arrived in Birmingham, and during the six months I remained in that conference, it led me to put my trust in the Lord, and to seek earnestly His protecting care. And though I never failed to visit and minister to those suffering from the loathsome disease, and there were many at that time in Birmingham, Dudley and other places where I labored, yet I was preserved in the hour of danger, and escaped unharmed. I could do no less than acknowledge the power and blessing of the Almighty, and thank and praise His holy name.

(To be Continued.)

THE REFORMERS.

THAT the Reformers who lived and labored in the European countries several hundred years ago were instruments in the hands of God of preparing the way for the introduction of the everlasting gospel, no reflecting person will deny. They came forth at times when superstition darkened the minds and beclouded the understandings of all classes. When apostate Rome held almost unlimited power, and used it to intimidate people and force them to acknowledge, even if they did not believe, false doctrines; and when Satan had almost succeeded in robbing man of that precious boon—his free agency.

It was at these perilous times that the great luminaries in the religious firmament made their appearance, and with unabated zeal labored for what they supposed was correct doctrine. Their labors were but poorly appreciated, yet this did not subdue their ardor; the hand of persecution was ever ready to slay them, yet this did not make them tremble; and it seemed as though earth and hell had combined to thwart them in their designs, but they resolutely plodded forward and accomplished the labor which won for them unfading laurels. To these men, then, under our Heavenly Father, are we partially indebted for that religious freedom which exists more or less to-day in every nation of the civilized world.

They exhibited in their lives an earnest devotion and a faithfulness, even unto death, which it would be well for every youth of Zion to emulate. They never professed to receive revelation from God, but were nevertheless willing to

die for that which they believed to be right. We on the other hand have received a knowledge of the Lord's designs and will, and should therefore be prepared to sacrifice *all* for the same. If we can, however, only be as true to what we know as they were to what they believed, our reward will be great.

A review of the lives and labors of the principal reformers may not be amiss, and perchance someone may be thereby stimulated to greater exertions in the cause of truth. We will commence this review with a sketch of

JOHN WICKLIFFE,

who was styled the greatest of all the "Reformers before the Reformation." He was born near the town of Richmond, Yorkshire, England, in the year 1324. He studied at the university of Oxford, at which place he began to read his lectures on divinity in the year 1363. It was in these lectures that his opposition to the false doctrines of the Romish church first made itself manifest. Wickliffe was, in fact, the first person who ventured to publicly call the religious tenets of the Catholic church into question. Nor would he have scarcely dared to do such a thing had not the people already become utterly disgusted with the usurpations and injustice of the papacy.

During the reign of Edward III., the pope endeavored to obtain money from the English nation, as he previously had done, to help defray the expenses of the mother church. Both the king and his parliament were bitterly opposed to the pretensions of the papal authorities, and Wickliffe, then one of the king's chaplains, was appointed to publicly denounce this new and unjust demand. This he did in a masterly, and, to the rulers, satisfactory manner. The requirements of the church finally led to the sending of a commission to wait upon the pope and discuss with him in regard to his authority to demand money of the state. The Reformer occupied the second position in this commission, and while absent from England the wickedness of the church seems to have become more apparent to him, for on his return he was unmerciful in his denunciations of the pope, even going so far as to call him the Antichrist. Thus his troubles with the hierarchy commenced.

In 1378 he was summoned before a council of the clergy held in London, to be tried for fostering and teaching incorrect doctrine. He went to his trial but not alone, for the Duke of Lancaster and Lord Piercy, who had become staunch believers in his doctrines, accompanied and defended him before the bishop. These nobles were so bold in the defense of what they believed to be right, that the people of London imagined that their bishop was thereby affronted, and they rushed into the council, causing the dismissal of the same, in their desire to lay hands on the defenders of Wickliffe. No injury was, however, done. The same people in a subsequent trial of this same man broke into the council, but this time to support him whom they on the former occasion had opposed.

These events only served to strengthen Wickliffe in his determination to effect a reform. He translated the Bible and sent poor preachers through the country to distribute parts of it, thus gaining many converts. For this new offense he was again examined before a synod of the clergy, and although he ably defended himself and his principles, twenty-four "erroneous statements" were found in his writings which caused them to be condemned and ordered burned. He himself was banished from Oxford, but was permitted to retire to his parish. Here, while conducting public worship on the last Sunday in 1384, he was struck down by paralysis and died

two days afterwards. His enemies affirmed that his death was the punishment which God inflicted upon him for his heresy.

The principles which this man so nobly espoused made a great impression upon the people. Among his followers, who received the name of the Lollards, were to be found persons from the noblest and humblest classes. Wickliffe seems to have been a fore-runner of the Reformation, for through him the superstition and tradition of ages received a severe shock, and when Protestantism was established it found in the Lollards a community ready to accept its principles.

Henry IV., previous to his ascension to the throne of England, was a firm supporter of this new faith, but when the crown was placed upon his head, he sacrificed his principles to his interest, and courted favor at the hands of the pope. In order to please this personage, Henry induced his parliament to pass a law against so called heresy. Under this statute anyone who entertained views contrary to the creed of Rome, and refused to abjure the same was delivered over to a magistrate to be burned. A victim for this cruel death was soon found in the person of William Sautre, rector of St. Osithes in London, who nobly perished in the flames for his faith.

The Lollards were distinguished by a great austerity of life and manners. They denied the doctrine of the real presence of Jesus' body in partaking of the sacrament, a principle which the papal authorities had long upheld; nor would they acknowledge the supremacy of the church of Rome, and the merit of monastic vows. They maintained, however, that the scriptures were the sole rule of faith; that the clergy ought not to possess large estates; that begging friars were a nuisance, and should not be supported or countenanced; that the many ceremonies of the church were hurtful to true piety, and that all men were preordained to eternal salvation or reprobation. These views constituted a part of the twenty-four "erroneous statements," for which Wickliffe's writings were condemned, and the promulgation of such ideas is what aroused the enmity of the popes and caused them to sit with so little ease in the pontifical chair.

IDLENESS.—So far from complete inaction being perfect enjoyment, there are few sufferings greater than that which the total absence of occupation generally induces. Count Caylus, the celebrated French antiquary, spent much time in engraving the plates which illustrate his valuable works. When his friends asked him why he worked so hard at such an almost mechanical occupation, he replied, "*Je grave pour ne pas me pendre*,"—"I engrave lest I should hang myself." When Napoleon was slowly withering away, from disease and *ennui* together, on the rock of St. Helena, it was told him that one of his old friends, an ex-colonel in his Italian army, was dead. "What disease killed him?" asked Napoleon. "That of having nothing to do," it was answered. "Enough," sighed Napoleon, "even had he been an emperor."

Nature has beneficently provided that if the greater proportion of her sons must earn their bread by the sweat of their brow, that bread is far sweeter from the previous effort than if it fell spontaneously into the hands of listless indolence. It is scarcely to be questioned, then, that labor is desirable for its own sake as well as for the substantial results which it affords; and, consequently, that it by no means lessens, but rather adds to, the general chance of happiness, that nearly all the members of society should, in some shape or other, be placed under an obligation to labor for their support.

BEAUTY ALL AROUND.

BY WILLIAM POWELL.



There is beauty in the rapid flowing river,
 There is beauty in the gushing, sparkling rill;
 There is beauty in the grand and lofty mountains,
 There is beauty on the verdant hill.

There is beauty in the starry skies of evening, ~
 There is beauty in the pleasant noonday bright;

There is beauty in a radiant summer morning,
 There is beauty in the silent night.

There is beauty in the music of the songbirds,
 There is beauty in the lambskins at their play;
 Still more beautiful the sound of children's voices
 In praise to God each Sabbath day.

PRIESTHOOD AND YOUTH.

W. E. WINKWORTH.

Priesthood.

Praise God in the dance, praise the Lord in the song,
 To whom all our thanks and our praises belong;
 To God and to Jesus your voices now raise,
 United in heart accord Him the praise.

The Youth.

With thanks we acknowledge our Father's kind care,
 In whom and through whom every blessing we share;
 Our Father we worship in Christ, and adore
 His power, name, goodness and love evermore.

Priesthood.

Then youths, be ye faithful and keep His commands
 With pure, honest hearts and undefiled hands;
 Give heed to His Priesthood, restored to fulfill
 His righteous desires and to make known His will.

The Youth.

We hearken, and faithful His word will obey,
 By which still we live from day unto day;
 Will strive to be pure till perfected we be,
 And Christ and our Father will eye to eye see.

Priesthood.

Do this and His goodness and bounties enjoy,
 While praise fills your hearts and your lips doth employ;
 In Christ still partakers, to God glory give,
 And blessed and blessing you ever shall live.

The Youth.

So be it, and now in our joys we renew
 Thanksgivings to God, ever faithful and true;
 Our prayers will ascend to our Father above
 For all good comprised in unspeakable love.

Priesthood and Youth.

As one we adore our Great Father and Lord,
 And joyful we praise Thee with heartfelt accord,
 For mercies unnumbered—life, favor and grace,
 The truth of Thy love, and the light of Thy face.

For freedom to serve Thee afar from our foes,
 Where none may molest, and where none dare oppose,
 Where peaceful we dwell under liberty's shade,
 With none to oppress or to make us afraid.

CHARADE.

BY F. H. SMYTH.

My first is seen at dawn of day :
 It cheers the wanderer on his way ;
 Doth in our dwellings surely creep,
 And wakes the dreamer from his sleep.

My second, should a man be poor,
 He'll have to hire it o'er and o'er;
 'Tis wiser far before you wed
 To have your own above your head.

My whole upon the rocks is seen,
 Where many a vessel wrecked has been ;
 The mariner sees it from afar,
 At night, a bright and guiding star.

THE answer to the Charade published in No. 1 is NEWS-
 PAPER. We have received a correct solution from Wm. L.
 Walters, Wellsville.